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Special care is taken in the exposition of Schleiermacher's Christology, which, as the author says, is the center of his theological system. The difficulty of reconciling the doctrine of Christ with the presuppositions of his philosophical system is pointed out, but it is held to be counterbalanced by the merit of carrying the experimental doctrine to its logical conclusions. The fundamental nature of Schleiermacher's presentation of the person of Christ is excellently set forth in the following sentences: "Thus he distinguishes Jesus Christ from ordinary men not by any psychological analysis of his person, but by indicating the control which he has over religious feeling and by the part which he plays in mediating to men the sense of God. He is the source of a new spiritual life of communion with God, which is first realized in himself, and then imparted to those who enter into fellowship with him. He is at once an ideal person as well as a historical individual." The inconsistencies in Schleiermacher's Christology and its unsatisfactory character on the historical side are noted. With regard to the latter the important suggestion is made: "His treatment of the Christian consciousness and of the relation of Jesus Christ thereto would have gained greatly from a more careful study of religious experience within the Christian church."

Selbie's estimate of Schleiermacher's contribution to Christian theology is offered in a closing chapter on his place in modern theology. The topics are: his relation to contemporary philosophy, his philosophy of religion, his new systematization of theological science, the value of his doctrine of God, the place he gives to the person of Christ, and his doctrine of redemption. One is tempted to quote extensively from our author here, but the following words from the final summing up must suffice: "The whole course of theology since his day may, therefore, be regarded as at once a comment on and deduction from his method and his work. The new emphasis on experience, the wider application of the historical method, and the more careful systematization of Christian doctrine may all be traced to the impulse which he first gave."

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THE MEANING OF CHRISTIANITY FOR TODAY

The volume of Cole Lectures¹ (Vanderbilt University, 1912) by President Faunce, of Brown University, suggests by its title Professor Harnack's *What Is Christianity?* The lecturer, however, makes a

¹ *What Does Christianity Mean?* By William Herbert Perry Faunce, President of Brown University. New York: Revell, 1912. 245 pages. \$1.25.

distinction between the *essence* of Christianity and its *meaning*, and chooses the latter as a less ambitious but not less essential field of study. Nevertheless, the first lecture deals with "The Essence of Christianity," declaring that Christianity is not ritual, nor a series of propositions, nor history, nor a series of good deeds to be done or of hard deeds to be avoided, but that it is "the revelation through Jesus of Nazareth of the eternal, unchanging purpose of God, and the developing of that same purpose in the lives and institutions of men." Jesus has shown us that the thing supremely worth while is a life of loving purpose, and we have come to believe in the "present Christ-likeness of God, and the future Christ-likeness of humanity." Lecture II deals with "The Meaning of God." Our time suffers, not from the denial of God, but from the fading of a vivid sense of him, so that we hesitate to call him a person and to pray to him. Yet many are returning with renewed confidence to the Christian idea of God as the Father of our spirits—a frankly non-philosophical, ethical conception. Our world is both a continuous creation and a continuous revelation: "no thoughtful man can escape 'the wider teleology.'" Ours is a *becoming* world; but an unfinished world does not imply an unfinished God, "except as all true life is self-developing and self-completing." The "creative thrust" is not blind striving, but an expression of the immanent God.

Lecture III, dealing with "The Basis and Test of Character," proposes the substitution of "the dynamic idea of purposeful character" for the old static idea of formulated duties. Man needs not more regulation, but more purpose; and a good man is one "whose fundamental purposes and ideals are good." As to what these ideals are, "nineteen centuries of human experience have demonstrated the supreme value of the ideals held by Jesus." "The Principle of Fellowship" is the theme of Lecture IV. It is remarked that there is more religious aspiration abroad in the land than ever before, but that nevertheless to an unwonted degree it seeks channels outside the church. The trouble is not with divisions within the church, but with the fact that existing divisions are so often irrational and un-Christian. Neither the Catholic principle of ecclesiastical authority nor the traditional Protestant principle of intellectual conformity can produce uniformity. It is folly to crowd out our pioneers in thought by demanding intellectual conformity. We cannot make our denominationalism a condition of entrance to the kingdom for oriental peoples. We must insist that "all those of every name and faith who wish to co-operate in the King's business shall have opportunity and invitation to do so." Lecture V, on "The Aim in Education," insists that it is "to make the will strong, flexible, tenacious,

and to supply it with adequate motives." Our modern schools are presented as "completely enmeshed in the snare of preparation"; which means that emphasis has been too much upon the receptive, too little upon the motor powers. All studies are recognized as instrumental, to give control of the future. It is held to be unscientific to banish struggle as essentially evil. The men whom we need today are those who have received, from school and church, "the power of self-dedication to a worthy and distant end." The final lecture (VI), upon "The Goal of Our Effort," remarks the persistently eschatological character of the Bible, a quality which ministers to our need; for "there is something in our nature which cannot be content with origins, but demands outcomes." We cannot cast aside the coming kingdom, else "there is no Christianity left." We must accept the idea of unending change, and embody it in our idea of the future. That means a world-order in which the divine purposes shall be ever more completely realized—it means nothing less than "the enthronement of the divine purpose in the social order of the world," in an honest civil service, a fair system of transportation, an industry which shall make men as well as goods, and a government which shall furnish economic as well as political freedom.

These lectures are set forth in a style at once effective and satisfying. There is abundant appeal to the concrete, as one would expect in a series of lectures; but the horizons are wide and the thought persistently aspiring. It is not surprising that "audiences grew in numbers and enthusiasm from day to day," as the prospectus informs us.

*The Meaning of Christianity*¹ is a more ambitious production. It is the author's object "to know the truth of the subjects with which the main doctrines of Christianity deal: namely, the means of intercourse of human souls with God, the position of human souls in the universe, the destiny of God for them in the future, and conditions of fulfilling that destiny." In this study the Bible is used with no implication of its finality, and early Christian dogma is likewise treated historically and genetically. The author brings materials for illustration and argument from broadly diverse fields of physical science, philosophy, biblical criticism, and the psychology of religion. The citations are accurate and the applications apt.

The twelve chapters deal successively with "The Spiritual," "God," "Christ," "The Holy Spirit," "Sin," "The Atonement," "The Doctrine of Grace," "The Institutions of Christianity," "The End of the World," "The Resurrection," "The Judgment," "The Kingdom of God." This

¹ *The Meaning of Christianity*. By Frederick A. M. Spencer, M.A., Brasenose College, Oxford. London: T. Fisher Unwin, 1912. 420 pages. 7s. 6d. net.

has the appearance of being quite conventional, but the book disappoints that expectation. The main kinds of consciousness, we are told, are preceptual, conceptual, and spiritual, synonymously with which we may use the terms "animal," "human," "divine." The spiritual type is attained only by a relatively high and pure development of the mental nature together with religious self-surrender to God. The problem of evil is the great difficulty connected with a theistic view of the world. Yet "ultimate control remains with the supreme principle of good, namely, God." Evil and imperfection arise from the conditions under which life develops and are destined progressively to disappear.

Jesus felt himself to be redeemer of mankind in accordance with prophecy; he had profound moral and religious insight; "but all the while was learning and groping amid the theology of his age and race—in fact, a man of intense God-consciousness, yet a seeker after truth" (p. 112). The author says: "In the course of this argument Jesus has for us, as it were, ceased to be a Being who lived forever with the Creator of the world . . . and has become one of the myriad souls dependent on God that pass through human existence, though, indeed, he was truly of the essence of God, being spiritual, and the divinely appointed leader to all others on this planet in becoming likewise spiritual and divine" (p. 150). Jesus and Christ are not identical; "Christ is the divine humanity which is the goal of progress"; under this figure men are actually worshiping the ideal of humanity. Christ was typically incarnate in the Jesus of history, so that "Jesus presents to mankind the signs of Christ in human nature, and thereby manifests to them the way to win Christ" (p. 146).

The Trinity is a formula of love: "the Love which proceeds from creation through redemption to communion". The root of the dogma lies in these ideas and experiences: "God from whom all other existence has sprung and springs; a certain historical personage and career which constitutes the means in the physical order of existence whereby God draws us unto himself; the spiritual union of God and men which results" (p. 169). Yet these do not constitute an eternal trinity.

The Augustinian doctrine of original sin is regarded as "a monstrous doctrine." Sin is perpetuated through perverse moral judgments and bad customs and institutions. Atonement is throughout treated as *at-one-ment*. "Christ effects the atonement through revealing the truth as to God and man—the sin of man, the mercy of God, the will of God, the higher life of man in union with God" (p. 239). The necessity of "grace" is affirmed; "though men cannot by themselves induce the new

life, yet they have an indispensable function in preparing the soul therefor" (p. 258). The idea that any soul will be absolutely destroyed by evil is "unbearable and inconsistent with the goodness of God." Men need the sacramental element in religion now, but in the end will find God "continuously and in the whole world" (p. 292).

Beneath the whole array of eschatological conceptions is a mighty truth—"the truth of the cosmic growth of life, progress, evolution" (p. 340). "The fundamental idea of all religious eschatology is that God shall destroy wickedness and enhance righteous life. This idea is as fully represented in Christian evolutionary eschatology as in Judaistic cataclysmic eschatology" (p. 344). The reappearance of the personal Jesus at a later stage in the process is not, however, unthinkable. Only lack of clearness of thought can lead one who believes in evolution and personal immortality to the rejection of the idea of reincarnation, "and reincarnation in this human race on this globe" (p. 367).

Such are the author's main conclusions. He deals with an area of thought in which our detailed knowledge is small. The deliverances of the Bible are uniformly submitted to the test of modern criticism; thus the Bible is seen to be fallible and lacking in the element of finality. Theology cannot in any literal sense be biblical. Appeal is made to religious experience, biblical, early Christian, and modern—even to the findings of the Society for Psychical Research. The best feature of the volume lies in its expositions and appreciations of modern critical views and the psychological aspects of religious experience. The constructive element is of unequal merit and in part a disappointment. While there is much that provokes thought and awakens interest, one lays the book aside with the feeling that it is not a great and permanent contribution to theological construction.

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BRIGGS'S FUNDAMENTAL CHRISTIAN FAITH

In a treatment of the origin, history, and interpretation of the Apostles' and Nicene creeds Professor Briggs¹ presents from the Episcopalian point of view the doctrinal basis of a reunion of the Christian churches. It is plain from the outset of the discussion that no dependence is placed on the hope of a modern interpretation of Christianity that

¹ *The Fundamental Christian Faith.* By Charles Augustus Briggs. New York: Scribner, 1913. x+332 pages. \$1.50.